

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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Letter from Mrs. Wade.

BROOKLYN, N. Y. Sept. 27, 1842.

To the Editor of the Christian Secretary:

Dear Sir,—A few days since, Mrs. Crosby received from Mrs. Wade a long and highly interesting letter, and as we have read it with gushing feelings ourselves, and under its influence feel like putting on more self-denial than ever, in order to aid a cause in which our brethren and sisters are wearing themselves out, and in which our Redeemer gave up his soul for a sacrifice; so we have thought it might be of use to lay it before your readers, that they too might sympathize with our happy, though weary and sinking missionaries.

The letter is dated New Village, Feb. 11, 1842, and doubtless all will recollect that this is a Karen station in the vicinity of Tavoy.

C. C. P. C.

"MY DEAR SISTER,—Your kind letter by sister Bennett, with the articles you sent, have all arrived safely. I gave half of the gingham to dear sister Mason, and enjoyed mine much more for your remembrance of her too. She is an excellent sister, and besides taking care of her two children, has a very interesting Burman school. Her labors have been blessed in the conversion of some of her pupils, and since getting her dear children in good hands in America, she has shown a more ardent missionary spirit than ever before, and she is always thinking of something to send into the jungle for our comfort. Such articles as you send us cannot be obtained in Tavoy, and it is a great deal of trouble to have to send away for them, and then it enables us to save our mites, and leaves us time to devote ourselves to our work. In this way I am enabled to devote fifteen dollars a year towards the support of a Karen preacher, who watches over my dear Karen sisters and converted pupils when I am absent from Matta. Mr. W. does more in this way than I do, and when any thing comes from home, I think, 'This will help my poor preacher,' so you see this gives me double pleasure. Brother and sister Mason do in the same way, and the English residents give something for our schools, and then, with what the Karens give of their penny, in addition to what the Board allow, we have made out to keep our schools and native preachers in operation.

We have had our hearts gladdened by seeing the native churches somewhat revived during the past year. Thirty-four have recently been baptized; ten others have been approved, while, as yet, some of the churches have not been visited. I spend my time at two villages on Tavoy river, and enjoy very good health. While Mr. W. has been travelling far away among the jungles, I have remained, and tried to take care of the little church and school; and we have felt that the Lord has been with us in reviving his children, and bringing sinners to repentance. Our preachers and schools are blessed in the conversion of souls, and must we give them up? If we only had the superfluities of the church, without touching one of their comforts, all could be carried on and even multiplied. We have just heard that the Board have reduced the sum appropriated to the support of schools, travelling expenses, and native preachers, but we are all trying to economize so as to get along. The Karens to aid us, offered to go and row our boat on a three days' journey up the river, to visit a church. We were out fifteen days, and when there, we had to live in an open shed, subject to the heat by day, and the chilly wind by night, and when it rained, we had to get up and roll up our beds, and move to any dry spot we could find, but we had a pleasant time in teaching the Karens, and seeing twelve more baptized. On returning home, we were almost sick from exposure; but a few days in our comfortable cottage, soon restored us to our usual health. Mr. Wade then started on foot, resolved to do without the elephant on which he had been accustomed to ride, but the fatigue of walking on foot, and wading in the cold mountain streams, brought on a fever, followed by an attack of his old complaint, and having no suitable medicine or attendance, he suffered most intensely. This he kept from me, and after he was better, he set off again to visit the Karens; but soon his health failed again by a severe attack of his old complaint. He sent home Karens to inform me, and I arose at night to set off for Tavoy to get medicines for him, and there I met him as he was brought in on a litter by twenty or thirty Karen brethren. After a week, we were enabled to return by a boat to our own place. So you see the result of our attempts to economize, in order that our schools need not be stopped.

Tell the dear sisters around you that I look to them, and ask (even weeping) what shall we do? Shall we give up our schools, in order that we may have money to visit our scattered churches, and see those dear lambs scattered in the wilderness? How would you do with one short visit from your pastor in a year? My dear sister, there must be a reformation in the church. How can our sisters expect to enjoy communion with the Holy blessed Spirit, while they are so unnecessarily employed with worldly cares, that they may live conformed to the fashions and customs of the day? Is this Christ-like? And are we not commanded to love the heathen as well as ourselves? Oh, I long to hear you say, that you 'abide in Christ,' and are 'living by faith on the Son of God.' Then I shall know that you 'bring forth fruit.'

I remain yours, dear sister, in the bonds of Christian love.

D. B. L. WADE.

From the Baptist Memorial.

A Characteristic Letter.

REV. JOHN LELAND.

To the Editors,—

DEAR BRETHREN:—In the May No. of the "Memorial," you have given a brief sketch of the life and labors of the late John Leland, one of our Baptist worthies. The following letter has never been published; but there is so much of the character of this extraordinary man stamped upon it, that I feel constrained to solicit for it a place in your valuable periodical. Its perusal, I think, will gratify your readers, and make them better acquainted with one "who labored sixty-eight years to promote piety, and vindicate the civil and religious rights of all men."

Yours, truly,

S. H. COXE.

I have some drawings of mind to visit your city and see my Father's children who reside there; but to carry a dim candle among so many radiant suns would be rather absurd. Could I, like Paul, visit you in the fulness of the gospel of Christ, and impart unto you some spiritual gift, I should not hesitate. But ah! my leanness, my leanness! Call me not Vaoni, but call me Mara. The prayer that I have been making for more than half a century, is expressive of my present state, "God be merciful to me, a sinner!"

I wish, my brother, that a gracious God may bless you in soul and body—for time and eternity. And may your dear partner in life have the courage of Deborah—the piety of Hannah—the humility of Mary—the intelligence of Priscilla, and the benevolence of Phebe. Adieu!

JOHN LELAND.

Rev. Spencer H. Cone, living in the city of Regeneration, Grace street—Penitent Alley—at the Sign of the Cross, next door to Glory.

From the N. Y. Evangelist.

That Glance.

"And the Lord turned and looked upon Peter." That disciple but recently met the fierce and searching gaze of the Roman soldiers. The keen eye of the malignant Jew had disturbed him. He was troubled also by the penetrating look of the maid that said, "Thou also was with Jesus of Galilee." But there was one present who had forborne, it seems, till now, to notice the fallen disciple. But when he did, one glance was enough. When Peter's eye met that of his Lord, what emotions were awakened!

It was the look of a friend. And such a friend! Whose kind and sweet voice was it that summoned him from his nets to be a fisher of men? What mortal had ever been more favored, as for three years he had dwelt under the radiance of the Light of the World? Who gave him a vision of heavenly glory on the Mount of Transfiguration; admitting him into the secret places of the Most High, and under the shadow of the Almighty? Who was he that had pitied him in his moral darkness and guilt, had assuaged his domestic sorrow, had honored him with a chief place among the founders of his glorious kingdom, and was now about to die for him, that earthly good might be crowned with everlasting life? There stood such a benefactor bound, buffeted, despised, denied, and his ears now ringing with the language of that denial, and the awful profanity that gave what was already crimson a more deadly hue. There stood he, an injured friend—how kind a friend, how deeply injured!

That glance! Peter understood it. Words were not necessary. Mingled with rebuke, it was a look of kindness still. A glance from such a being, at such an hour, and on such a man. Could Peter withstand it? Could he brave that glance, and in spite of it, carry out, in hardness of heart, the denial that oath had just confirmed? No! The unhappy man cannot endure it. That gaze of the injured friend caused all that friend's kindness to rush upon his mind, while the consciousness of his own ill-treatment of him overwhelmed him with the deepest remorse and misery.

"And he went out." How could he remain in the presence of one so deeply injured? The glance of that eye had kindled a flame in his soul. He must retire. He must seek a place to weep. The deep fountains of his heart are broken up. His fear of man had bewildered his mind—drew a rash denial from his lips, and cursing with it. But that glance has reclaimed him. He is a man, a disciple again. He was fallen; how deeply fallen! But that anguish, and those tears—they speak for him. He is not a lost man. He was overpowered by the sudden shock of temptation. A powerful onset of Satan bore him away; but those tears dashed Satan's hopes. The broken heart is the fallen man's recovery. Shout, enemy of all righteousness, as you sift him as wheat, and malignantly triumph over his fall! You'll have other work soon. The prostrate disciple rises, and standing now on firmer ground than ever, your dark empire will find in him an assailant that shall shake many of its walls, and burn many of its gates with fire.

Reader, the Lord looketh unto you. His eye is not the flaming fire of a righteous judge. 'Tis that of mercy and good will. But is there nothing of rebuke in it? As it called before Peter his own character, is there nothing in yours for it to fix your eyes upon? Have you no occasion for tears?

THAT GLANCE! Beware of what it shall see when the Redeemer shall come in the clouds of heaven, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him.

Supremacy of Law.

It is the duty of every American citizen sacredly to sustain law. Earth has never seen a despot who rode upon a more fiery steed or swayed a more bloody sceptre, or who trampled upon human rights with a more callous heart, than anarchy. It is in anarchy that death on a pale horse may find an appropriate antitype. Law is the essence of the Deity, the genius of the Bible, the guardian-angel of humanity.

Our country is yet in its childhood. Its national character is not yet mature. What it will be is not yet decided. It is estimated that annually three hundred thousand persons are transported from the Eastern hemisphere to the new world. The great majority of these are uncultivated in morals and in mind, accustomed only to be kept in awe by the gleaming bayonets of a standing army, and by the supernatural terrors of a debasing superstition—intoxicated by a few inspirations of the air of liberty, by the consciousness of powers undreamed of before, they gather around our ballot boxes, inflammatory materials for tumult, or the inviting dupes of the designing.

No matter what the public excitement; no matter how intense the irritation, that hand is indeed suicidal that would unleash the blood-hounds

of anarchy for retribution. When those furies sweep the streets, like the midnight's howling storm, they are all undistinguishing in the object of their desolation. Now the brothel is torn to fragments, and now the dwelling of piety and prayer is sacked and burned. The grog shop blazes to-day—the temperance hall to-morrow. Now is demolished the theatre, Satan's temple—and now the church, God's sanctuary. The Catholic priest is hunted by the mob this week, the Protestant clergyman next. To-day it is this editor who has perpetrated the atrocious crime of expressing an unpopular opinion—and to-morrow it is his neighbor who receives paternal chastisement from these blind furies who have usurped the guardianship of the press, and whom that very press may have warmed and nursed into life and venom.

Let then the sentiment be as immovable as the eternal granite of the Rocky mountains, that law must be, and shall be sustained. Let it be understood that the Government has resistless resources which it can and will bring into requisition, if needful for the protection of its citizens. Let every true patriot hold himself a volunteer—a minute man to defend law, and for her defence let him hold pledged, life, fortune, and sacred honor.

When we contemplate the gathering millions filling our land; the mental darkness and sensual passions of such vast multitudes, the diversity of fortune, which industry, talent, and that success which is above all human control, will necessarily produce; the variety of opinions and interests which must prevail; we cannot magnify the importance of sustaining inviolable law.—*Rev. J. S. C. Abbott.*

A Warning.

A correspondent of the Philadelphia Observer states the fact, which we do not recollect to have seen before, that *La Fayette*, on his dying bed, said to Mr. Morse, who was then in France, that, if the liberties of the American Republic are ever overturned, it would be, most assuredly, by Romish priests. Will our politicians, who are counting the favor of the Papists, to obtain their votes, take warning from this? Or, if they will not, do they deserve to be called patriots? It is evident that the church of Rome is now bending her chief energies to obtain the ascendancy in this country; and then, we to liberty, civil and religious. It is said that the late Bishop England, of Charleston, who had been made a cardinal, said at Rome, before his death,

"Our prospect is very fair for possessing the West and the South, and when we get these, we shall be very well able to take care of New England."

The following statements are contained in the same communication, but the editor of the Observer thinks that in relation to the emigration of Papists is too high:—

"The annual emigration of Papists to this country equals in number the whole of the communicants in the entire Presbyterian church. Rome has about 2000 students in her different seminaries in this country, preparing for the ministry, under the auspices of the 'Man of Sin.'"

"The west is almost flooded with publications in the style and form of novels, into which every thing ensnaring, inviting, pleasing or fascinating in the system of Popery is woven, while its disgusting and revolting features are excluded or suppressed."

The following remarks of the Editor of the Observer are worthy of all attention:

The influence and tendency of their principles should be examined and understood. The best means should be adopted to remove their prejudices, and to counteract the influence which European powers are endeavoring to exert, through their agency, to subvert the institutions planted by our fathers. And more than this—there should be kind, unwearied effort commenced and continued in the spirit of love, to disseminate among them the gospel of Christ, and enable them to see that the powers exercised by their Priests and the Pope are unwarranted—that there is no Lord of conscience on earth—that many of their doctrines and rites are innovations in religion, unauthorized by the Scriptures, which are the only infallible rule of faith and practice. We are, therefore, glad to see the attention of the public called to this subject.—*Bost. Rec.*

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS, }
New York, Sept. 30, 1842. }

Circular to Auxiliaries.

The following circular has been forwarded to most of the Auxiliaries of the American and Foreign Bible Society, and is now published with the hope of enlisting more extensively the efforts of the denomination in behalf of the domestic, as well as the foreign distribution of the sacred Scriptures.

DEAR BRETHREN:—The parent Society rejoiced most sincerely in the relation which you voluntarily assumed, as one of its most important auxiliaries; and they have also been gratified to notice the persevering fidelity with which you have co-operated in the great work of giving the Bible, faithfully translated, to the world. The managers are persuaded that you will receive, in the same spirit of fraternal love, the appeal to you, which is herewith submitted, to review the openings which divine Providence seems now loudly calling us to occupy. If these suggestions should lead you to feel that greater efforts and sacrifices on your part are now demanded, they are persuaded that you will not be displeased because we hold up the truth before you. Perhaps you will also feel the importance of endeavoring to increase the number of contributors to your Socie-

ty, and to aid in the formation of similar auxiliaries in your vicinity.

In many parts of our own country there is found, notwithstanding all that has been done, a painful deficiency of Bibles and Testaments for the supply of our teeming population. Patriotism and philanthropy unite their claims with those of our allegiance to Christ our King, to demand of us every needed effort to meet this destitution with a prompt and faithful home distribution. Let us as American Baptists, having direct access to perhaps a larger portion of the entire population of this country, than perhaps any other denomination, see to it, that we are not behind any of them in our zealous liberality in this labor of love! Have your Society done anything; and if so, how much for this important part of our general object? Would it not be easy for you very considerably to increase this department of your operations? Our last Annual Report, which we presume has been furnished you, will give you the necessary information in regard to the size, price, binding, &c., &c., of our Bibles and Testaments, so that you will be able to make up your orders for what you think may be needed by you, and forward them to us, accompanied by a remittance to meet the cost, if possible, and thus furnish yourselves with the means of giving additional interest and value to your operations. We cannot but notice that those of our Auxiliaries which are actively engaged to some extent in home distribution, are more punctual, more vigorous, and efficient than those who do not, and we think the reason is obvious. If you have not as yet tried the experiment, will you not consider the propriety of doing so, and let us hear from you its results.

Next in proximity are found the claims of the Aborigines of our country, for whom a vigorous effort is now in progress by our Society to furnish them the Scriptures in their own language. On this subject it is not necessary for us here to enlarge, as all requisite information will be found in our last Annual Report, pp. 18—21, and 9—13 of the Appendix. Sure we are that you will not willingly neglect any facilities thus providentially thrown in your way, to impart to the waning race who were lately the undisputed proprietors of the domain which we now claim, that gospel which alone can save them from a rapid extinction, and bless them with more than a remuneration for all the wrongs and injuries which they have experienced.

If then you look abroad, Europe, with the almost apostolical labors of Oncken and his associates in Germany and Denmark, and the perilous efforts of Buel and Love among the Greeks, seem to present some strong points of interest at this important crisis: How can American Christians better pay back the gratitude which they owe to those who speak and read the German language into which the immortal Luther translated the word of God in the dawn of the Reformation, than by diffusing among the common people, that same venerated and faithful version of the word of God—thus cutting up by the roots the pestilential errors which the union of Church and State, and the speculations of a semi-infidel philosophy have threatened to pour out upon that ill-fated country. Nor can the appeal for Greece, pp. 40—46, of the Society's last Annual Report, fail of awakening the deepest interest for that interesting country.

Nor will you omit to notice that Asia, with its heathen population, reckoned by hundreds of millions, is now laid open to the Word of Life, as it never was before—our own faithful versions ready to be scattered by hundreds of thousands, are only waiting your aid to print and distribute them. And He who has said, "My word shall not return void," will not fail to bless us in our efforts to obey his mandate. Even darkened and benighted Africa is beginning to open her eyes to the divine light. Shall we let it shine forth in unstinted beams to chase away the gloom of ages?

On the great family of American Baptists, a most solemn responsibility now rests. We have been characterized as Bible Christians, having a paramount regard to the law and testimony of Jehovah. He seems now to be taking us at our word and putting back the question, "Do you indeed esteem the Bible above all price? Is it a consistent love, evincing its genuineness, by diffusing the blessings of this salvation among benighted millions?" To us the Master says, "Work while it is day." Even while we hesitate and linger the heathen by millions perish, unblest with the only light that can save, and which God has put into our hands that we might spread it abroad.

Will you take the proper measures to bring this appeal before your Society at an early day, and let us hope to hear of your increased efficiency in the good work of giving the Bible to the world.

Yours, most fraternally,

RUFUS BABCOCK, Jr.

Home Secretary of the A. & F. B. S.

P. S. We will feel obliged by your favoring us with the names and post office address of the officers of your Society, at your earliest convenience.

IRA M. ALLEN, Gen. Agent.

Qualifications for a Preacher.

A father's tenderness, a shepherd's care,
A leader's courage which the cross can bear;
A ruler's care, a mother's watchful eye,
A pilot's skill the helm in storms to ply;
A fisher's patience, and a laborer's toil,
A guide's dexterity to disemboil;
A prophet's inspiration from above,
A teacher's knowledge, and a SAVIOUR'S LOVE.

[N. Y. Bap. Reg.]

ROMANISM APPROACHING THE CHURCH OF ENGLAND.—An article from a Romish priest, published in the Dublin University Magazine, recommends the abolition of celibacy as one of the most direct means of assimilating the Church of Rome and that of England. He deprecates the sinful results of celibacy in the clergy, and attributes to these the indignation which the Almighty has often poured out on nations professing the Catholic faith. There can be no doubt that he has attacked one of the greatest abominations invented by Rome.

From the Baptist Missionary Magazine for October.

The Means to be used.

It has seemed to us desirable that some new element be brought into the missionary service; some element which shall not only be in itself effective, but which shall also render increasingly operative and available the means already employed.

The standard of the cross has indeed been raised at a great variety of points. The scriptures have been translated into very many languages, missionaries have become somewhat numerous, and many churches of converted pagans have been gathered. Besides these more obvious results, many indirect influences have been exerted, which though not quite so palpable, are, nevertheless, necessary to prepare the way of the Lord. The chains of caste have been broken, and such a flood of light has been poured upon the human understanding, that the various systems of idolatry, though not abandoned, have come to be regarded even by their devotees as undeniable absurdities. The merchant no longer refuses to freight his ships with missionaries and missionary stores, but seeks for these opportunities with avidity. The statesman, so far from opposing, encourages the designs of the missionary as being most auspicious to civilization and good citizenship. We might speak also of that conciliation of the public mind which has been secured to foreign missions, and every where expressed—it is written in the literature of the age, it has been painted upon the canvass, it has been chronicled in the daily newspaper. That sympathy for the heathen, which in late years has been ardently and devoutly cherished by many of the pious of all lands, seems to have pervaded, in some measure, the whole mass of civilized society.

It must be confessed, however, that notwithstanding all the favorable results which have been secured, the victory has not been achieved.—Should the work cease here, the waves of depravity that are sweeping over this world in ceaseless agitation, would soon obliterate the last vestige of it. The pagan may be convinced of the absurdity of idol worship, and yet be no Christian. If, therefore, we go no further than to take from him this false system of religion, we leave him as far from the kingdom of heaven as we found him. Indeed, such a change would, in our opinion, be decidedly prejudicial, and if we do not mistake, the salvation of millions in India has been put in jeopardy from this very cause. They have been dispossessed of one evil spirit, but are in danger of taking to themselves seven other spirits more wicked than the first. The scriptures which have been translated will remain a dead letter, unless they are brought to bear upon the consciences of the heathen by the voice of the living preacher. And death and the wastings of apostasy will soon obliterate from human view, and from human recollection, those feeble native churches. Most that has already been accomplished has necessarily been preparatory work, and what is now needed is the seal of Divine approbation, the out-pouring of the Holy Spirit, as on the day of pentecost.

But how shall this be secured? This display of divine grace is not that needed element of which we have spoken. We have in mind rather that which in the system of human instrumentalities, precedes this out-stretching of the divine hand. God has appointed means to be used by his people for the procurement of every blessing which he has to bestow. We have used many instrumentalities for the conversion of the heathen, and with various success. The same means in kind, and in a still larger measure, we must continue to use, but it is not obvious that we need to employ some additional means? What shall we call it, or how shall we describe it? Shall we denominate it a *consecration*? such a consecration to the Lord Jesus Christ, as implies a dedication of ourselves and all that we possess, to him, accompanied with a deep sense of indebtedness, of utter helplessness and unworthiness; and, above all, a desire to glorify him. This devotion must be accompanied, also, with a lively perception of the adaptedness of the gospel to our sinful condition, of its fullness and freeness, and with a burning, quenchless desire that others, even all mankind, may be made the partakers of its joys. All this, and infinitely more than language can express, must be rendered to God with cheerful obedience, accompanied "with prayer and supplication, with strong crying and tears."

There are periods in the history of every Christian, if we may so speak, when God finds it necessary to put him into the crucible. They are seasons of humiliation, when God abases that he may exalt, and secure the cleaving of the soul to himself. The same is true of Christian churches and of Christian associations for sending the gospel to the heathen; and into exactly such a crisis, as it seems to us, have we, as a missionary association, been brought at this time. We have attempted some things, and have met with a partial success. In the meantime, there has doubtless been much in our services in this branch of Christian duty that has been displeasing to God. But if we now subject ourselves to the divine inspection, and attain that needed purification, in motive and desire, and come to this holy service with a renewed consecration, what may we not expect? The promises of God in Christ Jesus are yea and amen.

We have some reason to hope that our missionaries abroad have already obtained renewed pledges of God's approbation. Shall the same be secured by their fellow laborers at home? This, as it seems to us, is indispensably necessary; it is necessary to our becoming fit instruments to be employed by the Almighty in the accomplishment of his purposes of grace. This is the light in which we must view our best services. In ourselves we are impotent, we cannot make one hair white or black; and God, though he is infinite in condescension, will employ none but befitting instruments.

Lady Hewley's Charity.

The long-pending suit, involving the right of administering and appropriating the large revenues derived from the estates known as "Lady Hewley's Charity," was on Friday brought to a final close, by the decision of Lords against the appeal from the judgment of the Court below.

Lady Hewley, who had most munificently afforded protection and supplied the means of subsistence to many of the clergymen whom the Act of Uniformity had deprived of their livings, left at her decease the bulk of her estates for the maintenance of "godly preachers of Christ's ho-

ly gospel." These estates have gradually improved in value until the annual rents at the present time amount to several thousand pounds. The original trustees were, as Lady Hewley herself was, Trinitarian; but in the course of time, the majority of the trustees having embraced Unitarian tenets, as vacancies occurred, the survivors filled them up with members of their own sect; and for many years these estates have been appropriated to the education of young men for Unitarian ministers, and to the maintenance, in part or in whole, of persons engaged in disseminating, as preachers, the doctrine of that sect.

The question to be decided was, whether the testator contemplated the application of the proceeds of her bequest by persons of, to the support and maintenance of preachers of, the Unitarian creed. The decision of the Vice Chancellor, who had decided against such a construction of the will, was appealed against to the Lord Chancellor; and, in consequence of the removal of Lord Brougham from the Court, while the appeal was pending and partly argued, and the appointment of Lord Lyndhurst as his successor, the case was heard by them, and the judgment of both of those learned personages had upon the point. They concurred in the view taken, and the decree pronounced by the Court below. The trustees of the charity appealed to the House of Lords; and after being fully argued before their Lordships, who called in the learned judges to their assistance, and a considerable time taken by the law lords in considering the opinions of the judges, which were read at great length, and delivered by their Lordships *seriatim*, the Lords yesterday pronounced that the funds of the charity, could not legally be administered by Unitarians.

By this decision the large addition to the funds at present possessed by the Trinitarian Dissenters for propagating their doctrines, and carrying out the objects of their ministry, will be supplied. A number of names, selected from the most influential members of the body, will, of course, be submitted to the Lord Chancellor for his approval; and we understand an application for a modification of the object to which the will directs the appropriation of the funds, will be sought, and a new scheme be prayed for. The leading members of both the equity and common law bars have already derived a rich harvest from this source of pretended litigation; and there is high probability that legal ingenuity will project yet further beneficial results, ere the schemes to be contended for are settled, and the trusts to be nominated are finally approved "with costs," against the appellants. But as the judgment is not retrospective, the charity will doubtless be made to pay for all.—*London Globe*.

REVIVALS.

From the Baptist Record.

VIRGINIA.—The revival of spirit is on the increase in this state, if we may judge from the notices of the Religious Herald. In the church at Raccoon Swamp, 36 have been baptized by brother J. Delk, and many more are expected to come out on the Lord's side.

The Concord church in Caroline co., has received an accession of 32 by baptism.

At the Fork church, Fluvanna Co. Br. P. P. Smith has baptized 43, and there are 10 or 12 others waiting to follow Christ.

Br. L. W. Allen has baptized one hundred and seventy-six in the last six weeks, a number of whom had been Pedobaptists, but who were convinced of their duty to obey Christ, and walk in his ordinances.

One hundred and four have recently been added to the churches of Wisconsin and Moratties.

At protracted meetings held at Ballard's bridge, Ramoth Gilead, and Spence's, the Lord manifested his power to save. Forty were baptized at one time at Ballard's, and 15 others received for baptism. At Ramoth 40 were baptized, and 9 others received; and at Spence's 24 were baptized, and 21 received for baptism.

GEORGIA.—The church at Big Springs, Clarke county, has been much refreshed. 13 were added to it, and a number of others were hopefully converted. At Smyrna, Greene, Co. nine were baptized.

The Shiloh church, Randolph county, received 14 by baptism during a protracted meeting, and many more professed to have found the Saviour. At County Line, Talbot Co., Br. Powell baptized 30, and Br. Granbury 50 persons as the fruits of a revival enjoyed.

The church at Lanahassen has received 93 by baptism, and 70 in another church near there.

ALABAMA.—19 were baptized at Antioch, Talladega county, and 10 at Bethlehem.

TENNESSEE.—Twenty three baptized into the fellowship of the church at Nashville within three weeks. At Hopewell a meeting has been held, during which 82 professed to have experienced a change of heart.

MISSISSIPPI.—At Mount Bluff 53 have united with the church, and at Brownsville 60.

Elder Knapp is preaching at present at Concord, New Hampshire, where it seems the Lord is owning and blessing his labors. The following paragraph relating to the success of his labors, is from the N. H. Baptist Register:

There were a few inquirers at the time the meetings commenced, and many of the members of the church appeared to be in the work. Still, during the first two weeks the Lord did a great work in the hearts of his people; the fallow ground appeared to be broken up anew, and the brethren and sisters seem to be melted down in deep penitence at the feet of Jesus. The number of inquirers began to increase, and souls were born into the kingdom of God's dear Son. Sabbath before last, five, who had hopes previous to these meetings, were baptized; and last Sabbath six more followed their Saviour in the holy ordinance. The interest of the meetings and the number of attendants have continued on the increase from the first, to the present time. Bro. Knapp, though suffering, some from hoarseness, has preached twice every day, and three times on the last two Sabbaths.

The people, and especially the opposers of religion, appeared to be somewhat disappointed in him; having heard so many frightful stories, they were hardly expecting to see one exhibiting so much of the spirit of Christ and his religion. Although his preaching is plain and pointed, and many of his expressions strong, yet even the reviler can find nothing so objectionable.—That wicked men would rage against the truth, and some of the abandoned should threaten to cowhide the man who fearlessly declares the whole truth, is not strange; the devil and the depraved heart will do almost any thing.

Last Sabbath evening about two hundred came forward for prayers—and it is hoped that about one hundred have been converted. Many from adjoining towns have come in and found the Saviour, and returned rejoicing. The meetings will continue through the present week.

The church in Conewango, as we learn by a letter from Br. Jonas Glazier, of September 1st, has been enjoying and interesting revival. Sixteen have been baptized, and three received by letter—six of them Methodists, two Presbyterians, and one a Mormon. The church had been so much discouraged previously as to disband, but on this gracious visitation they again come together, and now travel in love and union, and are building a meeting house.—*N. Y. Bap. Register*.

Christian Secretary.

HARTFORD, OCTOBER 14, 1842.

Dedication.

The new meeting house recently erected by the Baptist church in New Britain, was solemnly dedicated to the service of Almighty God on Wednesday afternoon last. The order of exercises was as follows:

1. Anthem. "Holy, holy, Lord God of Sabaoth. Blessed is he that cometh in the name of the Lord."
2. Reading Select portions of Scripture, R. R. Raymond.
3. Hymn. 175 Supplement.
4. Introductory Prayer, by I. Atkins.
5. Hymn. 472 Supplement.
6. Sermon, by Rev. L. F. Barney.
7. Dedication Prayer, by G. B. Atwell.
8. Original hymn, written for the occasion, by Miss C. T. Erving.

9. Address to the Church, by Wm. Reid.

10. Anthem. "Great is the Lord, and greatly to be praised."

11. Benediction by the Candidate.

The house is situated near the centre of the village, and is a neat and beautiful frame building, forty feet by sixty, with a handsome tower, and a commodious brick basement for a Lecture Room, Sabbath school, &c. We congratulate our brethren in New Britain for their enterprise and taste in the erection of this place of worship. They labored long and faithfully in the cause of their Master, while they were but a feeble band, and they have lived to see the fruits of their labors, in the addition of numbers of such as we trust will be saved at last. The Baptist church in New Britain may now be considered as an able and efficient body, and we hope that their example may stimulate other feeble churches to continue steadfast in the faith, knowing that in "due time they shall reap if they faint not."

The exercises of the occasion were interesting in a high degree, and were listened to with interest by a large auditory.

A Wrong Decision.

A most singular decision was lately given by Judge Lewis, presiding Judge of the County Court in Lycoming county, Pa. The facts in the case are briefly as follows:—On, or about the 24th of January last, a young lady about 17 years of age, the daughter of Dr. Armstrong, applied for baptism to the Rev. W. S. Hall, a Baptist clergyman in regular standing in Lycoming county. The day was designated for her baptism, she having been approved by the church. Her father, however, prevented her attendance at the appointed time, and on the evening of the same day, he abused and threatened Mr. Hall in the presence of a congregation who had met for religious worship. The daughter was advised by Mr. Hall to defer her baptism for a few weeks, hoping that the opposition of her father might cease. She continued to manifest an ardent desire to follow her Saviour in baptism, and after several weeks had elapsed, an officer of the church called on her father to obtain his consent to her baptism and union with the church. The father became violently enraged, and swore if Mr. Hall baptized his daughter, he would kill him if he were damned for it.

The daughter having repeated her request again and again, was, on the 9th of April last, baptized by Mr. Hall. The next day Mr. H. was attacked by Armstrong, who pursued him with a large cane, swearing he would take his life. Mr. Hall took refuge in a house near by, and his life by this means was probably preserved. Armstrong remained for some time swearing he would waylay him, and take his life. On the 29th of June he made another personal attack upon Mr. Hall, who then felt it to be his duty to have him bound over to keep the peace.

The case was tried before the Lycoming County Court, the Hon. ELLIS LEWIS presiding, and by his decision, Armstrong was bound over to keep the peace for six months, in the penalty of \$500; and the Rev. Mr. Hall was sentenced to pay the costs of prosecution!

This learned Judge has been foolish enough to publish his decision entire, in the *Lycoming Gazette*, at the request of his friends. His reasons for the decision are,—that the young lady is an infant in law, and therefore Mr. Hall had no right to baptize her without her father's consent;—that the parent has entire and absolute control over his child's conscience, during minority, and that the Rev. Mr. Hall, by baptizing her against her father's wishes, gave a provocation which ought to be punished by condemning him to pay the costs.

It seems to us, if Mr. Hall had actually been guilty of any breach of law, a separate action

should have been brought against him, and an opportunity given him to defend himself. This Dutch mode of administering justice may satisfy the people of Pennsylvania, but it would not answer in Connecticut. But the decision is entirely wrong. The Constitution of the U. States guarantees to all the free exercise of religious opinion, and the Constitution of Pennsylvania has a similar clause, declaring that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. This entirely cuts off the right of a parent to exercise authority over the conscience of a child.

There is still another view of this case. The Lord Jesus Christ, before he left this world, gave a command to his ministers to preach the gospel to all nations, and baptize them in the name of the Father, and the Son, and the Holy Ghost. The only requisite required of the subjects was faith; "He that believeth, and is baptized, shall be saved;"—nothing is said about age, color, or education. All nations were embraced in the commission, and every one who is old enough to exercise a saving faith in Jesus Christ, and has been made savingly acquainted with him, is under obligation to obey the command. Nor has the minister of Christ any right to deny the request.

This Hon. Mr. Lewis is either unacquainted with the duties of his office, or the decision was made in malice towards Mr. Hall. In either case he should be removed from the station he now occupies, and a competent Judge placed in his room.

New Haven Association.

This body held its anniversary on Wednesday and Thursday the 5th and 6th inst., with the First Baptist church in New Haven. The introductory discourse was preached by Rev. R. Jennings, of Deep River. Text, Rom. 13:10. "Love is the fulfilling of the law." The grand principle of Christian Love was exhibited and enforced by many weighty considerations; and it is believed that the discourse had a happy tendency in preparing the brethren for a harmonious transaction of the business, and for the proper enjoyment of the devotional exercises of the occasion.

The Association was organized by the appointment of Rev. T. C. Teasdale, of New Haven, Moderator, and Rev. D. T. Shailer, of Branford, as Clerk. The letters from most of the churches evinced a want of a true revival spirit, and deplored their comparative coldness and barrenness in the things of religion. The First church in Middletown, however, had enjoyed a refreshing from the Divine presence, and more than sixty souls had been buried with Christ in baptism, and added to the church. Peace and harmony seem to pervade all the churches; and from the desires expressed in their letters it is hoped that the Spirit may be poured out upon them during the ensuing year, and the next anniversary be signalized by the glad intelligence from all the churches of the glorious revival of God's work amongst them.

The business of the Association was transacted with great despatch, and a large portion of the time was employed in devotional exercises. These exercises were of an unusually interesting character, and produced deep impressions on the minds of all who were present. The number of brethren from abroad was quite large, and their presence and labors contributed not a little to enhance the interest of the occasion. The Associations represented in the meeting were the following:—Hartford, New London, Ashford, Fairfield County, and Hudson River. The Am. Bap. Home Mission Society was also represented by its Corresponding Secretary, Rev. B. M. Hill. The greatest disparagement apparent on the occasion was the fewness of the delegates present from the churches composing the Association. From appearances it may be inferred that there is far too little interest evinced amongst the churches on this subject. But it is confidently believed that a course similar to that pursued at this session of the Association will soon work out an effectual remedy on this point. Only let our Associations become mainly devotional in their character; and let the ministers and messengers come together as on this occasion to receive and communicate spiritual good, and it will not be long till a thrilling interest will pervade the whole body. The question in our churches will then be, not who must go to the Association, but who may go. God grant that it may be so.

The brethren who preached, or otherwise took part in the devotional exercises of the meeting, were the following:—N. Wildman, H. Wooster, E. Cushman, D. Ives, J. B. Cook, J. S. Eaton, B. M. Hill, J. J. Woolsey, J. R. Bigelow, I. R. Steward, R. Jennings, R. C. Mills, Pierpont Brockett, N. E. Shailer, and G. B. Atwell. Long may their faithful labors be remembered by the church with whom the meeting was held, and by all who were present.

Among the resolutions passed, was one in favor of the Christian Secretary. Surely your excellent paper ought to be much more generally patronized in the State. It is a matter of great importance to the denomination that it should live, and prosper. Will not each one of your present subscribers endeavor to add one paying patron to your list during the present year? How easily with most of them might this be done; and when done, the paper would be placed on a permanent foundation. WILL THE BRETHREN THINK OF THIS?

Yours, respectfully,

C.

NEW LONDON BAPTIST ASSOCIATION.—We are indebted to the Rev. Mr. Knapp, of New London, for a copy of the Minutes of this Association. The meeting was held at Norwich Sept. 28 and 29, 1842. Rev. W. G. Miller, of Essex, preached the introductory sermon from Psalm lviii. 2: "That thy way may be known upon the earth, thy saving health among all nations." Rev. A. Bolles, of Colchester, was chosen Moderator, and Rev. W. G. Miller, Clerk.

From the summary of the letters, it appears that there are twenty-two churches, nineteen ordained ministers, and three Licentiates in the Association. The additions during the year have been as follows:—By baptism, 679; by letter, 93; by experience, 12; restored, 62; total, 845.—During the same period there have been 159 dismissed to other churches, 42 dropped, 21 excluded, and 24 have died. The net increase is six hundred and twenty-nine.

Four new churches were admitted into the Association, viz: 3d New London, Hadlyme, Lake's Pond, and Lyme. The following resolutions, among others, were adopted.

Resolved, That this Association received with pleasure the visit of brother R. E. Pattison, Home Secretary of the Baptist B. of Foreign Missions, and that our hearts respond to the interesting communication made to us by him, last evening.

Resolved, That in the opinion of this body, Slavery, as

it exists in our southern community, is a violation of the principle of the gospel of Christ,—and that it is the duty of Christians to pray fervently and labor perseveringly for its extinction.

Resolved, That we deem it expedient that a Bible Society should be formed in New London County and vicinity, and that as an Association, we would recommend the churches to meet by their delegates, at an early day, to take into consideration the propriety, and to effect such an organization, if thought best.

Resolved, That we likewise recommend to the churches the propriety of organizing a Missionary Society in New London county and vicinity, and to meet by their delegates, at an early day, to take this matter into consideration, if thought best.

Resolved, That brethren Clarke, Covell, Knapp, Mills, and Steward, be a Committee to carry the above resolutions into effect.

Resolved, That brethren Brockett, Miller, and Covell, be our delegates to the annual meetings of the A. and F. Bible Society, and Am. Bap. Home Mission Society.

The Secretary of the Sabbath School Convention reports 23 Superintendents; 251 Teachers; 1135 scholars, and 123 conversions.

The next meeting is to be held with the Baptist church in Essex, on the last Wednesday in Sept. 1843.

RISE AND PROGRESS OF THE FIRST BAPTIST CHURCH IN NEW HAVEN.

By THOMAS C. TEASDALE, Pastor of the church.

This is an historical discourse, containing a succinct account of the rise and progress of the Baptist church in New Haven. The author has taken pains to trace out the first germ of Baptist sentiments in that city, and has accordingly given a full account of the interesting case of Mrs. Eaton, the Governor's wife, who as early as 1644 had become a decided Baptist in sentiment. Mrs. Eaton was disciplined by the Congregational church, of which she was a member, for holding the views peculiar to our denomination, and suffered not a little persecution "for opinion's sake." A large portion of the proceedings of the church in this case are transcribed in the discourse. They cannot fail to interest all Baptists. The trials of Mr. Joshua Bradley and his persecutions endured while attempting to proclaim the whole counsel of God in New Haven and vicinity, are minutely stated. These are also of a very interesting character. Indeed there are very many interesting incidents detailed in the discourse which can hardly fail to gratify every Baptist in the land. The discourse was published by request of the church, and the profits of its sale are appropriated to aid a deserving young man in his attempts to acquire requisite mental training for the gospel ministry. Will not our brethren send in their orders for it, and thus aid a worthy young brother, while they deeply interest themselves? It may be had at the Bookstore of G. Robbins, in this city, or of Durie & Peck in New Haven. Price 18 3/4 cents.

CHURCHES CONSTITUTED.

We learn from the Christian Watchman that a Baptist church was constituted in Braintree, Mass., on Thursday the 29th ult., consisting of twenty-seven members.

The church is erecting a house of worship in the most populous part of the town, and though their number is small, they have good prospects of success.

A new Baptist church was constituted at Woodville, Hopkinton, R. I., August 31.

The Minutes of the Hartford Baptist Association are ready for delivery from this office. The churches can, by application, be furnished with copies in proportion to the sums paid for printing the same.

[The following Sermon, preached before the Hartford Association at its late meeting in Colebrook, by bro. Ives, will, we doubt not, be read with interest and profit by our readers. We hope the sentiments contained in it will be duly appreciated by all who love the peace and prosperity of Zion.]

"O LORD, I RESECH THEE, SEND NOW PROSPERITY."

The past success of the churches of this Association, affords just occasion for devout gratitude to God. The present is the fifty-third anniversary of this body. It is now seventy-three years since the first church was constituted. There are now twenty-two churches, numbering at our last anniversary twenty-five hundred communicants. Some of these are large and efficient, most of them are enjoying the stated ministry of the word of life, attended with a good degree of prosperity, while a few are small and feeble, and some languishing from a destitution of the preached gospel, and other means of grace.

The year preceding our last anniversary was signalized one of the right hand of the Most High. What has been our success the past year is yet to be learned from the letters which our brethren have brought up to this Association, from their respective churches. It is, however, anticipated that the intelligence this year will be less cheering than it was last. Yet in view of the past we can truly say, *hitherto hath the Lord helped us*.

But while it becomes us devoutly to ascribe our past success, in advancing the cause of Christ, to the blessing of God, we should also remember, that his blessing has been confined to the use of appropriate means. To what extent therefore we may have prevented the Divine blessing, and limited our success by withholding our instrumentality, or neglecting the use of means is a question on which we might profitably pause and reflect. Have I withheld no instrumentality which I might have exerted to advance the cause of Christ? Am I pure from the blood of all men? These are questions which involve the most serious and important consequences,—questions, highly appropriate to the occasion, and in replying to which we shall all, doubtless, find ample cause to humble ourselves at the feet of our Master, and entreat his forgiveness. Keeping in view this great general truth, that the success of the church, in advancing the cause of Christ, depends upon the blessing of God, the use of appropriate means, I shall now take leave of the past, and direct your attention to the means by which as churches and as a denomination we may be instrumental of more enlarged success in extending the cause of Christ. This, I suppose, embraces the great object for which as ministers and Christians we live and labor, and for which we are here assembled.

FIRST: Our more enlarged success as a denomination demands a more numerous and efficient ministry. The history of the church in every age of the world illustrates the fact that her prosperity depends more on her ministry than on any other agency which the Lord of the New Dispensation has appointed for the extension of his kingdom. In our own times no church is seen to prosper, or scarcely to maintain its visibility for any length of time without a regular ministry. The fact that there are amongst us and throughout the denomination so many dead churches, and that new fields are opening on every hand as if inviting us to new conquests; that our missionaries at every station are pleading for a reinforcement; and that the heathen are lifting up their supplicant cry: "send us Jesus Christ's men," is a thrilling evidence that an increase of ministers is imperiously demanded.

That it is the prerogative of the Great Head of the Church to call his own ministers by a special calling, and qualify them by his special grace, is a doctrine for which Baptists have ever been peculiarly tenacious;—a doctrine which I most firmly believe, and which I hope and pray we may never relinquish. In this work, however, the church has also a duty assigned by the Saviour. *Pray ye therefore the Lord of the harvest that he will send laborers into his harvest; for the harvest is plentiful, but the laborers are few.* How rarely in our day is this prayer offered in private or in public—by lay brethren or even by ministers. And to this cause more than to any other may we not trace the fact, that so few of our young men are presenting themselves to the churches, improved and prepared for the service, as are called to preach the gospel? As the first step, therefore, towards increasing the ministry, let every minister and every brother and sister in the

Poetry.

Autumn Leaves.

It is the season when the yellow leaves,
Mingled with red, are seen along the woods,
And the wild, scentless flowers bloom lavishly,
And the long grass has reached its utmost height
Forming a cover for the grasshopper,
And merry cricket, piping constantly
Through the mild sunny day: when evening comes
Cooler and damper through the reddening sky,
And stars shine brighter, and the nights are still
And chilly in their lengthening hours: it is
The solemn, holy Sabbath of the year.

A calm and lovely morn! I sit within
A chamber looking to the warm southeast;
The mild October sun is pouring in
Upon the floor a chequer'd light, that waves
As by my window waves the trembling shrub,
No longer flush with summer foliage.
It is a sweet and silent time! I hear
The frequent and low varied sounds of morn
Ring through the blue, half-misty air: and hark!
The gushing melody of birds awakes,
As if it were the first bright day of Spring.

There is a change on the fair face of earth:
The forest in their undulating range
And silent depths have listened to the voice
Of nature, and are changing fast their robes
Of living green for a rich garniture
Of mingled tints, to meet the dying year
That wane to its end. And now the earth
Is calling down the leaves: see! one by one,
Slowly at first, then faster, they obey,
And go like weary children after play,
Home to their mother's breast, to seek repose.
List to the song of earth, while thus she calls:

Come to my bosom, come!
Leaves of the summer, come to my warm breast;
Come, frail and wither'd ones, and find a rest,
A tranquil home!

Long have ye woo'd the sky—
Long have ye moved in music to the breeze;
Long have ye sung your choruses in the trees,
How joyously!

Gay revellers! the hour
Is o'er when ye breath'd gently in the night,
Or danc'd amid the cool and sparkling light
Of summer shower.

No more, in silence stirr'd,
When the cool night-wind whispers dreams of peace,
Bidding each tumult of the breast to cease,
Your voice is heard.

No more, in summer's day,
Shall ye look down upon the wearied one
Who sought your shade when his stern toil was done,
And sleeping lay.

For ye are withering fast:
The frost hath touch'd you with his magic wand—
Before his silent power ye may not stand:
The sighing blast.

Come to my bosom, come!
The bird hath left his cradle in the tree,
The summer breeze and showers their harmony—
Come to your home!

Come, find a tranquil rest!
Hark! the chill north wind stirs among the boughs—
The cold, white frost holds o'er the mountain brows
His gleaming crest.

Come to your winter home;
And I will hide you in the warm south vale,
Where ye shall never feel the wintry gale—
Come, children, come!

Come to your mother's breast!
Earth that hath given you, must now call you away;
Heaven cannot charm you now—ye cannot stay—
Come to your rest!

Mortals! doth not earth call to you? Like leaves
Silently falling in the frosty air,
Or while the sun smiles warmly down once more,
Or when the fitful winds come rushing through
The patient boughs: like these frail, fading leaves
Ye too are falling: ye too find your graves,
Whether the sun be warm, or wild winds blow,
Or nipping frosts steal o'er the countless throng
Of men. Death cometh in his might to all,
And many a bright hope scatter'd, vanisheth.

So teach me, Father of our destinies!
To number every day thou lendest here,
That when the hour of dissolution comes,
Like autumn leaves—as calmly, and as bright,
And beautiful—I too may pass away,
And the mild sun still shine upon my grave,
And the sweet spring of youth still come to man.

Miscellaneous.

Doctrines of the "Only True Church."

"The (New York) Churchman" deserves at least the credit of avowing openly, and without disguise, the doctrines of his Church. On the subject of baptismal regeneration, he says, "We hold the doctrine of baptismal regeneration. The baptized infant is, with us, a member of Christ, a child of God, an inheritor of the kingdom of heaven!" And this he is made by a sacrament, a mysterious and inscrutable means of conveying God's grace, the regenerating influence of the Holy Spirit. And this is no figure, no metaphor embodied in action, no type, no bare symbol, no signifying that which may be, or may not be; no Jewish sacrament, as Timothy Dwight would make it, but a saving ordinance, a reality tenfold more real than any phenomenon that is presented to us in type, or yet in space."

We leave the Churchman to reconcile this incivility towards the honest and pious Dr. Dwight to his own conscience, and to the Christian law of kindness, as he best may, but we think he will find it still harder to accommodate the doctrines of Christianity with his notions of baptism. If baptism does all for its subjects which he alleges, it is passing strange that the fruits do not always appear. If it necessarily conveys the regenerating influence of the Holy Ghost, the fruits of the Spirit would necessarily follow its administration to adult subjects. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But do these fruits always appear in the baptized? Have we no baptized infidels, murderers, adulterers, drunkards, swimmers, &c. and among those too who have been baptized by ministers claiming the apostolic succession? There can be no possible objection to this test, as our Lord himself tells us to judge by fruits.

Admitting the "Churchman's" notions to be orthodox, surely Philip must have been out of the succession, or the veriest bungler in the exercise of his functions. He preached the Gospel, Simon Magus believed and was baptized, and yet Peter told Philip's baptized convert that he was still "in the gall of bitterness, and the bonds of iniquity," and had "neither part nor lot in the matter"—neither part in Christ, nor lot in the spiritual Canaan.

The case of Cornelius, too, is fatal to this doctrine of baptismal regeneration, which assumes that the water of baptism conveys the Holy Spirit to the subject. The first exercise of the apostolic power of the keys committed to the disciples by their Lord, in relation to the Gentiles, was in

the case of Cornelius. But as Peter preached the Gospel to him and his household, the Holy Ghost fell upon them, and they were admitted to the rite of Baptism, not that they might have the Holy Ghost communicated, but because, as Peter says, the Holy Ghost had fallen upon them as upon the Jewish converts in the beginning—that is, on the day of Pentecost.

O when will men "cease to pervert the right ways of the Lord."—*Adv. and Journal.*

Hindrances to Prayer.

Wickliffe in his day complained of the following "Lettings to Prayer." The knowledge of these is not less important now than in the days of the proto-reformer.

The first hindrance is, the sins of him who prayeth. According to that in Isaiah, "When ye make many prayers, I will not hear you, for your hands are full of blood."

The second is, doubting. As saith the apostle James, "Let a man ask in faith, nothing doubting."

The third hindrance is, when a man asketh not that which ought to be. As in Matthew xx. it is said, "Ye know not what ye ask." And in James, "Ye ask and take not, because ye ask amiss."

The fourth is, the unworthiness of them for whom we pray. Thus God in Jeremiah saith "Pray not for this people, for I shall not hear them."

The fifth hindrance is, the multitude of evil thoughts. Thus Abram (Gen. xv.) drove away the birds; that is he that prayeth shall drive away evil thoughts.

The sixth is, despising of God's law. In Prov. xxviii. God saith, "The prayer of him that turneth away his ear from hearing the law of God shall be cursed as an abomination."

The seventh is, hardness of soul. And this in two ways. First in Proverbs xxi. it is said, "If a man stoppeth his ear at the cry of the poor, he shall cry and not be heard." The second is, when one has trespassed, and we refuse to forgive him. As Christ says, "When ye stand to pray, forgive ye if ye have any thing against any man; for if ye forgive not to men, neither shall your Father forgive your sins."

The eighth letting is, the increasing of sins; David saith to God, "They that draw themselves from thee perish." In James iv. it is said, "Nigh ye to God, and he shall nigh to you." He nigh to God that ceaseth of evil work.

The ninth is, suggestions of the devil, that withdraw many men from prayer.

Universalist Logic.

Universalists say, that sin is the result of temptation, and all temptations originate in an evil conscience, and an evil conscience is all the devil there is. According to the above reasoning, Christ as a matter of course had an evil conscience, and hence a devil. For he was in all points tempted like as we are, yet without sin, Heb. 4:15. If the above reasoning is not the pure essence of infidelity, we despair of understanding the premises of modern infidels. But who ever heard of an evil conscience being cast out of a man into swine, and they running violently down a steep place into the lake, or sea, to end their miserable existence? As much as modern infidels despise the doctrine of Christ, as held by limitarians, they would have us believe that the man out of whom many devils were cast, (Luke 8:29) was left without a conscience; and hence he was incapacitated for earth or heaven, because he could not have been susceptible of misery, or happiness here in this world, or felicity in the world to come.—*Morn. Star.*

THE PLYMOUTH BRETHREN.—As far as we are informed, these are a sect of religionists who profess to dispense altogether with the Christian ministry, or rather, who contend that all who are called to be saints, are called to share in the labors and duties of the sacred office—so that the setting a part of a particular order of men to minister in holy things is quite unnecessary, as well as contrary to the Christian scheme. The sacraments are administered, and the gospel preached alternately or promiscuously by different members of the society. Several clergymen of the Church of England, as well as a number of ministers from the dissenters, have been carried away by this delusion and so far renounced the sacred office, as to acknowledge that they had no higher power to minister in holy things than other Christians—as all Christians were "a holy priesthood." The Rev. Mr. Bickersteth in a sermon we published about eighteen months since, speaks of the Plymouth Brethren as disorganizers—and places them in the same category with Socialists and Socinians. In a recent number of the London Record, the Paris correspondent of that periodical refers to this sect as being propagated in France, and gives the following statement in relation to their prospects in Paris.

"You no doubt will recollect the particulars I gave you nearly a year ago, about the principle of the Plymouth Brethren having been imported into France. If I do not mistake, I remarked that it was but the organized principle of disorder, and what is passing in Paris at this moment but too sadly verifies it. A small Dissenting Church which had adopted these principles is now completely disorganized. Each sheep of this flock, seeing it had a right to direct its shepherd, began to bleat on all sides, so that the old shepherd and the new one found themselves opposed to each other; the entire flock took part in the dispute, and such a state of confusion has ensued, that the fold is fast diminishing, each going his own way. Let this be a warning to radicals, and even to Christians."—*Epis. Recorder.*

SCRAPS.

Every drunkard was once what is called a moderate drinker.

Many moderate drinkers every year become drunkards.

Those who never become moderate drinkers, never become drunkards.

It follows that if there were no moderate drinkers, no new drunkards would be made.

Many drunkards are becoming reformed, and many are dying. If no new ones were made, drunkenness would soon disappear.

But while there is a class of moderate drinkers, there will still be some becoming drunkards.

Consequently while there is moderate drinking there will always be some drunkards.

Those who are moderate drinkers, keep up the class, without which drunkards are never made.

Therefore the moderate drinkers are perpetuating the drunkenness which blots our land.

If drunkenness be absolutely wrong, that which keeps up the drunkard's ranks cannot be right.

Moderate drinker! review seriously and carefully the various steps by which this conclusion has been reached, and see if any one of them is less than immutable truth, and then say, shall your example and practice help to keep up that class which alone keeps up the drunkards' ranks, and supplies all the victims of Intemperance.

Subdued Temper.

Example of Roger Sherman.

Roger Sherman was naturally possessed of strong passions; but over these he at length obtained an extraordinary control. He became habitually calm, sedate, and self-possessed. He was one of those men who are not ashamed to maintain the forms of religion in his family. One morning, he called them together, as usual, to lead them in prayer to God; the "old family Bible" was brought out and laid on the table. Mr. Sherman took his seat, and beside him placed one of his children, a small child—a child of his old age; the rest of the family were seated round the room; several of these were now grown up. Besides these, some of the tutors of the college were boarders in the family, and were present at the time alluded to. His aged and now superannuated mother occupied a corner of the room, opposite the place where the distinguished Judge of Connecticut sat. At length he opened the Bible and began to read. The child, which was seated beside him, made some little disturbance, upon which Mr. Sherman paused, and told it to be still. Again he proceeded, but again he paused to reprimand the little offender, whose playful disposition would scarcely permit it to be still. At this time, he gently tapped its ear. The blow, if it might be called a blow, caught the attention of his aged mother, who now, with some effort, arose from her seat, and tottered across the room. At length she reached the chair of Mr. Sherman, and in a moment most unexpected to him, she gave him a blow on the ear, with all the power that she could summon. "There," said she, "YOU STRIKE YOUR CHILD, AND I WILL STRIKE MINE."

For a moment, the blood was seen rushing to the face of Mr. Sherman; but it was only for a moment, when all was calm and mild as usual. He paused, he raised his spectacles, he cast his eye upon his mother, again it fell upon the book, from which he had been reading. Not a word escaped him, but again he calmly pursued the service, and soon after sought in prayer, an ability to set an example before his household, that should be worthy of their imitation. Such a victory was worth more than the proudest victory ever achieved on the field of battle.

Sir Isaac Newton's temper, it is said, was so equable and mild, that no accident could disturb it; a remarkable instance of which is related as follows: Sir Isaac had a favorite little dog, which he called Diamond. Being one evening called out of his study into the next room, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond had overset a lighted candle among some papers, the nearly finished labor of twenty years, which were soon in flames, and almost consumed to ashes. This loss, as Sir Isaac was then very far advanced in years, was irretrievable, yet, without once striking the dog, he only rebuked him with this exclamation: "Oh, Diamond! Diamond! you little know the mischief you have done!"—*Christian Family Magazine.*

MATTHIAS AND THE INDIAN.—A few years since, that notorious deceiver, Matthias, made his appearance one evening at the door of Keokuk's (chief of a neighboring tribe) "waikoop" or cabin. He wore a long beard, which was parted on each side of his chin, a long gun was on his shoulder, and a red sash around his waist. Keokuk demanded who he was, to which question he replied that he was Jesus Christ, the only true God, and that he was come to gather the Indians, who were of the seed of Israel. "Well," says Keokuk, who is a very dignified man, "perhaps you are Jesus Christ, and perhaps you are not. If you are Jesus Christ, you cannot be killed. If you are not Jesus Christ, you are a rascal, and deserve to be shot. Look at these two fine rifle pistols; they were made in New York; they never miss their aim. Now see me sound them with the ramrod. They have a tremendously heavy charge. Now I point them at you. Now I am going to fire." At this Matthias suddenly bolted, being unwilling that his claims should be tested by so novel and striking a mode of theological argument.

THE NATIONAL DEBT OF THE UNITED STATES, including the authorized stock yet to issue, is \$29,380,393, the annual interest upon which is \$1,664,157. Of this indebtedness, \$25,000,000 has been added since the 1st of March, 1841, as follows: The loan of September 1841, redeemable in 1844, \$5,668,000. Part of the twelve million loan of April last, redeemable in 1862, \$1,506,479. Treasury notes redeemable in 1843, \$10,003,818. That portion of the twelve million loan not yet taken, \$10,406,521. Of the increased indebtedness, \$14,000,000 has been actually expended. The receipts into the Treasury of the United States, from January to July, of the present year, are as follows: From customs, (collected before the compromise act went into operation) \$7,974,689. From sales of public lands, \$705,000. Miscellaneous sources, \$54,145. On account of the twelve million loan, \$1,594,479. Treasury notes issued by Act of Congress, \$8,490,526. Trust funds, \$148,662; making a total of \$18,967,501. The expenditures during the same period were for civil, Miscellaneous and Foreign Intercourse, \$2,951,167. Army, \$3,620,347. Naval, \$3,073,512. Interest on the public debt, \$164,231. Treasury notes redeemed, \$6,921,065. Trust funds, \$127,283; making a total of \$16,857,605, being \$5,225,091 more than was expended during the same period of time in the previous year.

I think religious newspapers are oftener stopped because religion runs low, than on account of scarcity of money.

AN AGENT.

The human body consists of 240 bones, 9 kinds of articulations or joinings, 100 cartilages or ligaments, 400 muscles or tendons, and 100 nerves, besides blood, arteries, veins, &c.

Children's Corner.

From the S. S. Treasury.

Juvenile Foreign Missionary Societies Again.

Or a Word to those Sabbath School Children who pity the Heathen.

Dear children—I read with great interest the article in the last number of the Treasury, addressed by the Home Secretary of the Baptist Board of Foreign Missions to the Teachers and Superintendents of the Sabbath Schools. I have long been desirous to see a more general interest in Sabbath Schools in behalf of the benighted heathen. In that communication, your teachers are invited to exert their influence in promoting a missionary spirit in the schools, and whenever practicable to form juvenile societies, auxiliary to the Baptist Board of Missions. I am anxious to know whether the children will cooperate with their teachers in this work of benevolence. Permit me, my young friends, to suggest a few reasons why you should do so.

The object of the Foreign Missionary Society is to send preachers and instructors to the heathen. Some of these heathen are the Indians of our own country; others are in Africa, others are in Asia. All of these are ignorant of the true God. Most of them worship idols, while none of them understand there is a God, holy, just and wise. They have a great many foolish notions about God. Some have one foolish idea of Him, and some another. The following account given by a missionary, who recently visited this country, of the ideas which the Oceans, a people who inhabit a part of Hindoostan, entertain of God, shows us how dark their minds are on religious subjects. They believe there is one great God, who has several inferior ones under him—one to create, another to uphold, and a third to destroy. That he himself does nothing, but reclines on the back of a huge serpent, which floats on the smooth surface of a sea of milk. The great God's supreme happiness is to do nothing, having inferior gods to do his work for him. He is too lazy even to set up, but he reclines upon this serpent monster. What child is not ready to exclaim, how absurd! How ignorant such men must be! God is a spirit, every where present, and our Heavenly Father, who feeds the very ravens.

Of course, dear children, if the heathen are ignorant of God, they must be of Jesus Christ who died to redeem us from sin. They must be ignorant of the day of judgment, of heaven and of hell. I know that every child would feel it a privilege to do something to teach the heathen these solemn truths.

Besides this, heathen children have no such schools as you enjoy. They grow up in ignorance, and often in very vicious habits. The missionaries establish schools among them, and instruct them in the knowledge of things useful, both for the present and the future life.

But the missionaries cannot do this unless supported. Will you unite with God's people throughout the christian world, in giving the knowledge of the true God, and of his Son Jesus Christ, to the heathen parents and children, who are living in ignorance here, and are dying unprepared to enter eternity? Almost any child can give something, a few pence, at least a penny a month. When about to buy a top, or sweet-meat, ask yourself this question, which will be most pleasing to God, that I spend my few pence to gratify myself, or make a little self-denial, and give it to the heathen? Which will make me the happiest, when it is passed, and I have it to think of? Remember, we are never sorry for having done good.

A FRIEND TO THOSE CHILDREN WHO PITY THE HEATHEN.

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